

river, and covered them with arrows, so that there were several Spaniards wounded. The first division was no sooner on the left than it recrossed and came and recovered its place; nevertheless, always advancing beyond the brigantines. The second division, which crossed after having attacked with fury, returned to the right and placed itself at the head of the first. The third passed in the same manner, and having showered a quantity of arrows upon the soldiers, they rejoined those of their party and came and posted themselves in front of the second division. In the mean time, as our caravels did not cease rowing, they arrived at the position of the barbarians who had first attacked them, and who began to attack them in the same manner as before. The others also attacked, each in their order and their accustomed manner, and harassed the Spaniards all the day. Even during the night they tormented them, but not with so much persistency, for they made but two attacks, the first a little before sunset, and the other before daybreak." ⁶⁶

A little beyond he records the adroit manner in which the Indians withdrew before a party of Spaniards who were advancing in canoes, suddenly rushed upon them from all sides, and upset their boats, thereby destroying all but four of the occupants.⁶⁶ Doubtless such scenes as these were many times repeated in desperate intertribal wars waged along this river and in the coast regions.

Peace making was, naturally enough, a prerogative of the miko or civil chief and his counsellors, as Hawkins says.⁶⁷ He adds that "peace talks are always addressed to the cabin of the Mic-co," and that in some cases, where the resentment of the warriors has run high, the Micco and council have been much embarrassed." ⁶⁷

The only accounts of peace making ceremonies of any length are two from Adair. They are in a way complementary but indicate some slight divergence in the customs under different conditions. His first statement is as follows:

"When two nations of Indians are making, or renewing, peace with each other, the ceremonies and solemnities they use, carry the face of great antiquity, and are very striking to a curious spectator, which I shall here relate, so far as it suits the present subject. When strangers of note arrive near the place, where they design to contract new friendship, or confirm their old amity, they send a messenger a-head, to inform the people of their amicable intention. He carries a swan's wing in his hand, painted all over with streaks of white clay, as an expressive emblem of their embassy. The next day, when they have made their friendly parade, with firing off their guns

⁶⁶ *Caroline in Shipp's History of De Soto and Florida*, pp. 486-487.

⁶⁷ *Hawkins in Ga. Hist. Soc. Colls.*, vol. III, p. 72.

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and whooping, and have entered the beloved square, their chieftain, who is a-head of the rest, is met by one of the old beloved men, or magi, of the place. He and the visitant approach one another, in a bowing posture. The former says, *Yò, ish la chu Anggonai*?⁷⁰ . . . The other replies, *Yah—Arahre-O, Anggonai*.⁷¹ The magus then grasps the stranger with both his hands, around the wrist of his right hand, which holds some green branches—again, about the elbow—then around the arm, close to his shoulder, as a near approach to the heart. Then his immediately waving the eagles tails over the head of the stranger, is the strongest pledge of good faith."⁷²

The later statement runs thus:

"I can not however conclude this argument, without a few remarks concerning the Indian methods of *making peace*, and of renewing their old friendship. They first smoke out of the friend-pipe, and eat together; then they drink of the *Cusseena*, using such invocations as have been mentioned, and proceed to wave their large fans of eagles-tails, concluding with a dance. The persons visited, appoint half a dozen of their most active and expert young warriors to perform this religious duty, who have had their own temples adorned with the swanfeather-cap. They paint their bodies with white clay, and cover their heads with swan-down; then approaching the chief representative of the strangers, who by way of honour, and strong assurance of friendship, is seated on the central white or holy seat, 'the beloved cabin' (which is about nine feet long and seven feet broad),⁷³ they wave the eagles tails backward and forward over his head." Immediately they begin the solemn song with an awful air; and presently they dance in a bowing posture; then they raise themselves so erect, that their faces look partly upwards, waving the eagles tails with their right hand toward heaven, sometimes with a slow, at others with a quick motion; at the same time they touch their breast with their small calabash and pebbles fastened to a stick about a foot long, which they hold in their left hand, keeping time with the motion of the eagles tails; during the dance, they repeat the usual divine notes, *Yo*, etc., and wave the eagles tails now and then over the stranger's head, not moving above two yards backward or forward before him. They are so surprisingly expert in their supposed religious office, and observe time so exactly, with their particular gestures and notes, that there is not the least discernible discord. . . .

⁷⁰ *Yò*, em!; *ish*, thou hast come; *ch*, sign of interrogation; *a-chu*, my friend.

⁷¹ *Yah*, yes; *clah*, I am come; *O*, strengthening particle; *a-hu*, my friend.

⁷² Adair, *Hist. Am. Inds.*, p. 60.

⁷³ The dimensions given show that Adair is speaking merely of the central section of the west bed. See pp. 181, 183.

⁷⁴ When they are disaffected, or intend to declare war, they will not allow any of the party against whom they have hostile views, to approach the white seat; as their holy man, and holy places, are considered firmly bound to keep good faith and give sure refuge.—Adair.

"The Indians can not shew greater honour to the greatest potentate on earth than to place him in the white seat—invoke Yo He Wah, while he is drinking the Cusseena, and dance before him with the eagles tails. When two chieftains are renewing, or perpetuating friendship with each other, they are treated with the same ceremonies. And in their circular friendly dances, when they honour their guests, and pledge themselves to keep good faith with them, they sometimes sing their divine notes with a very awful air, pointing their right hand towards the sky. Some years ago, I saw the Kooasahte Indians (two hundred miles up Mobile River) perform this rite with much solemnity; as if invoking the deity by their notes and gestures, to enable them to shew good-will to their fellow-creatures, and to bear witness of their faithful vows and conduct." ⁷²⁸ "

A peace-making ambassador, besides carrying the swans' wings, was provided with eagles' tails, white beads, white pipes, and tobacco.⁷³ When Adair visited the Choctaw for the purpose of concluding peace with them, they tied strings of beads about his neck, arms, and legs, and in return he presented to them silver arm-plates, gorgets, wrist plates, ear bobs, and so on.⁷⁴

AGRICULTURE

Agriculture among the Creeks had both an economic and a social side. We are here concerned only with the latter. Each town, in addition to small garden plots worked by individual families, or rather by their female members, had a large common field located as near the town as possible. This was planted with corn chiefly, although beans, squashes, pumpkins, melons, potatoes, and rice are mentioned by early travelers, the last three contributions from the whites. The allotments of the different households were separated by a narrow strip of grass, poles, or any suitable natural or artificial boundary. In caring for this the town acted together, under the charge of an overseer said to have been appointed annually. He called the men to the square by going through the town blowing upon a conch shell or uttering a loud cry. Immediately they gathered with hoes and axes, and then marched in order to the field as if they were going to battle, headed by their overseer. The women followed in detached parties bearing the provisions for the day. Anyone who attempted to shirk was fined. In the field they also worked together, beginning with the patch at one end and going through to the last. In this way they prepared the field, planted it, and cultivated it from time to time until the harvest was ready. While they were at work they sang certain special songs. Generally they suspended work early in the afternoon and indulged in ball games or other sports, which were ²⁴¹

⁷³ Adair, *Hist. Am. Inds.*, pp. 187-188.

⁷⁴ These things are commented by Adair, *Hist. Am. Inds.*, pp. 268-270, and 314.

⁷⁵ *Ibid.*, p. 321.